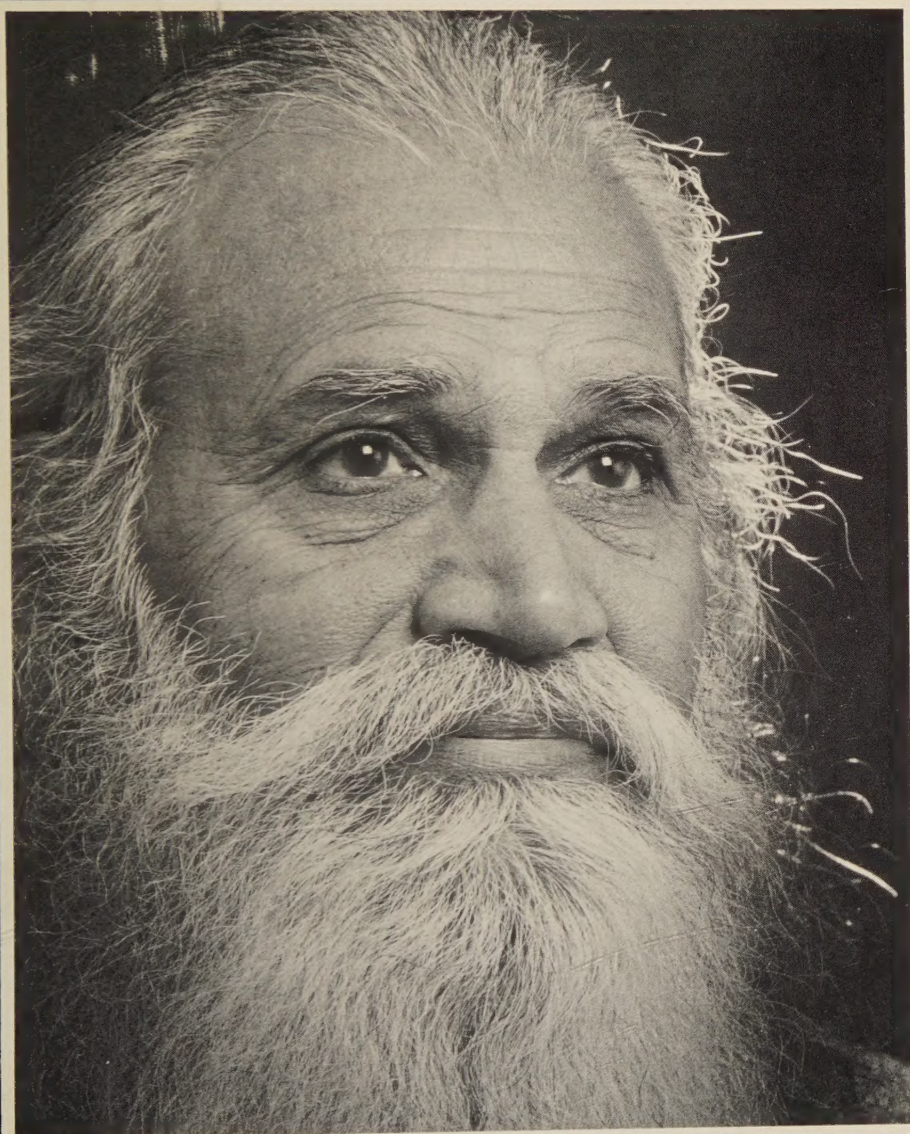


Pathways to Peace 1: Non-Injury MAY 31 1980

Integral Yoga®

The Teachings of Swami Satchidananda

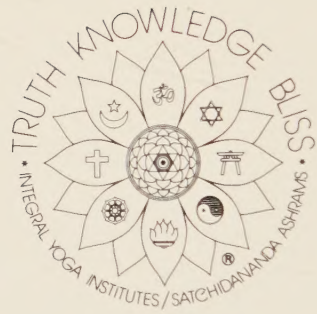


Sri Gurudev: The Power that Brings Peace

Mahatma Gandhi & Martin Luther King Jr. on Nonviolence

Children's Corner, OM Cooking, Day-by-Day with Sri Gurudev

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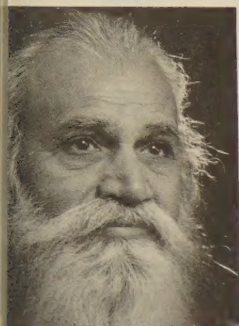
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Integral Yoga®

The Teachings of Swami Satchidananda

Volume 11, No.1 February 1980

Pathways to Peace 1: Non-Injury

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. Conducting ongoing programs in the various aspects of Yoga—including Hatha, Raja, Karma, Bhakti, and Jnana Yogas—the centers also offer instruction on Yogic diet and other related topics. There are open classes, courses, teachers' training programs, universal worship services, and also retreats for beginners and more advanced students. Those interested are invited to call or visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experience in total Yogic living. The ashram in Pomfret Center, Connecticut has a health clinic, national audio-video and book publishing and distribution services, a natural foods store, a two-acre organic garden, an Integral Yoga School for children, and a number of cottage industries where members practice selfless service. There is also, at this time, an ashram in Santa Barbara, California.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters



TO INTEGRAL YOGA:

Hello! I have just received my first issue of INTEGRAL YOGA. I would like to just say "Thank you" and "Bless you" for printing something that can be looked forward so greatly to arriving in the mail.

-J.H., Elgin, Illinois

Thank you for your magazine that comes to my home every other month. I have been fortunate on two occasions to have seen Gurudev in person, and each time I have been truly blessed. The last time, Gurudev had a parrot on his shoulder and blessed all the young children; and I felt as if the story in the Bible of Jesus blessing the children had suddenly happened before my own eyes. It was beautiful! Now when your magazine arrives I can almost hear the voice of Gurudev speaking to me on each page I read.

Thanks to all, and especially Gurudev for all blessings received.

-S.F., Mill Valley, Ca.

I wish you fine people to know how inspiring your Integral Yoga Magazine is.

The fact that your Ashram even exists is also inspiring even though I haven't yet been able to visit.

-D.E., Houghton, Mich.

SRI GURUDEV:

had a wonderful wedding ceremony at the San Francisco Institute. . .

I believe everyone had a real good time. Either that I was enjoying myself so much nothing else mattered. Most of all it was the feeling of your presence which blessed the occasion with a special joy I have never experienced before. For whatever reason we gather in your name, there always seems to be an abundance of good-will and harmony which brings us just a little closer together toward that Oneness you know so well.

May our lives become ever more worthy of your grace as we strive to shake loose the bonds of our darkness.

-D.A., Kentfield, Ca.

The world is like one big bank and you are the master teller.

I realize that if I want to "balance" my account, I will have to give up my "bonds". Therefore I would like to open a NOW account with you.

Thank you so much for unlocking our (f)vaults. You have shown us the real treasure.

-D.S., Portland, Maine

This morning I was thinking about the last letter which you had written to you and realized that it was filled with complaints. Well today I should like to tell you of some of the things in this
(continued on page 22)

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Sri Swami Satchidananda

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AHIMSA

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",
translation and commentary by Sri Swami Satchidananda*

Ahimsa means not causing pain. Some authors translate it as non-killing, but it is not that. Himsa means to cause pain; ahimsa, not to cause pain. Killing is different from causing pain. Causing pain can be even more harmful than killing. Even by your words, even by your thoughts, you can cause pain.

When the vow of ahimsa is established in someone, all enmity ceases in his presence because he emits harmonious vibrations. If two people who have enmity between them come to him, they will temporarily forget it. That is the benefit of ahimsa. When it is practiced continuously in thought, word, and deed for some time, the entire personality brings out that vibration. Even wild animals forget their nature of causing pain in the presence of one established in ahimsa.

In ancient Hindu mythology it states that in the forests where the saints and sages lived practicing ahimsa, the animals would only kill when they were hungry. At other times, a cow and a tiger would drink water side by side. Lord Buddha cultivated this practice. Wherever he went he brought peace, harmony,

and friendliness. Saint Francis is another example of this.

Helpful Clue

Sutra 33, Book 2:

VITARKA BADHANE PRATIPAKSHA BHAVANAM. *When disturbed by negative thoughts, opposite [positive] ones should be thought of. This is pratipaksha bhavanam.*

Here Patanjali gives us a very nice clue on how to control the mind and obstruct those thoughts we don't want. The best way, he says, is to invite opposite thoughts. If the thought of hatred is in the mind, we can try to bring in the thought of love. If we can't do that, we can at least go to the people we love and in their presence forget the hatred. So, although the hatred comes to the surface, we can keep it from coming out or staying long by changing the environment.

Sometimes we see this work between married partners. Even when sparks fly between them, if their little one crawls up to them, what will happen? Those of us who have had this experience will immediately know. The sparks instantly cool down. Ei-

With this issue we begin a study of the yamas and niyamas (abstinences and observances) from the Yoga Sutras of Patanjali. To quote Sri Gurudev:

"Patanjali calls these the *maha vratam* or great vows because they can never be broken by any excuse -- not time, place, purpose, social or caste rule, not by winter, summer, morning or evening or by this country or that nationality. These points are for whole-time dedicated Yogis and so for them Patanjali can find no excuse. For people who aren't that one-pointed toward the Yogic goal, these vows can be modified according to their position in life.

"The five points of *yama*, together with the five points of *niyama* remind us of the Ten Commandments of the Christian and Jewish faiths, as well as of the ten virtues of Buddhism. In fact, there is no religion without these moral or ethical codes. All spiritual life should be based on these things. They are the foundation stones without which we can never build anything lasting."

her the mother or father picks up the child and hugs him. That's because they both love the baby. So, in the form of the child, love comes in and the anger or hatred is immediately banished.

We can create a positive atmosphere by looking at a holy picture, by reading an inspiring book, by meeting with a special person or simply by leaving the disturbing environment. This is a very practical point. It is very difficult to control negative thoughts while staying in a negative environment unless we have extraordinary

strength. The easiest way is to change the environment. For example, if you begin to fight with your mate, even before your anger comes out, run to your baby's room and look at your sleeping child. You will forget all the anger and avoid many a divorce. Or go into your shrine room, sit in front of the altar and read a nice book. Or travel to the country, look at the open sea -- anything, as long as you change the environment. In that way we create the opposite thought.

Another way to control negative thoughts even before the thought overpowers us is to think of its after-effect. Stop and consider, "What will happen if I allow this thought to continue? I'll lose my friends. If that other person is strong, he may not even be affected at all. He might just laugh at me and turn away. But even before the other person is affected by my anger, I will be affected. I'll shake up my nerves. My blood will boil."□

*

"Who sees all beings in his own self and his own Self in all beings loses all fear."

-Isa Upanishad

*

"Hatred does not cease by hatred but only by love. This is the eternal rule."

- Lord Buddha

AHIMSA:

QUALITY OF THE BRAVE

Sri Swami Sivananda

In its comprehensive meaning, *Ahimsa* means entire abstinence from causing any pain or harm whatsoever to any living creature either by thought, word, or deed. Non-injury (*Ahimsa*) requires a harmless mind, mouth, and hand.

Ahimsa is not mere negative non-injuring. It is positive, cosmic love. It is development of a mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is true strength.

Acme of Bravery

The vow of Ahimsa is broken even by showing contempt towards another person, by entertaining unreasonable dislike for or prejudice towards anybody, by frowning at another person, by abusing another person, by hating another person, by speaking ill of others, by backbiting or vilifying, by harbouring thoughts of hatred, by uttering lies, or by ruining another person in any way whatsoever.

All harsh and rude speech is injury (*himsa*). Wounding the feelings of others by gestures, expressions, tone of voice and unkind

words is also injury. Slighting or showing deliberate discourtesy to a person before others is wanton injury. To approve of another's harsh actions is indirect injury. To fail to relieve another person's pain or even to neglect to go to the person in distress is a form of injury.

Avoid strictly all forms of harshness, direct or indirect, positive or negative, immediate or delayed. Practice Ahimsa in its purest form and become divine.

If you practice Ahimsa you should put up with insults, rebukes, criticisms and assaults also. You should never retaliate or wish to offend anybody even under extreme provocation. You should not harbour anger. You should not curse.

Ahimsa is the acme of bravery. Ahimsa is not possible without fearlessness. Non-violence cannot be practiced by a weak person. Ahimsa cannot be practiced by a person who has no power of endurance and resistance. Ahimsa is a quality of the behaviour of the strong. Ahimsa is the perfection of forgiveness.



Developing Ahimsa

When thoughts contrary to Ahimsa arise in the mind, try to control the physical body first, then the speech, and finally the thoughts. Do not utter evil and harsh words. Do not censure. Do not try to injure others. If you succeed in this by practice for some months, the thoughts of injury, having no scope for manifesting outside, will die by themselves. It is extremely difficult to control such thoughts from the very beginning without having recourse to control of body and speech first.

After controlling the body, control your speech. Make a strong determination, "I will not speak any harsh words to anybody from today forth." You may fail a hundred times. What does it mat-

ter? You will slowly gain strength.

Check the impulses of speech. Observe *mouna* (silence). Practice forgiveness. Say within yourself, "He is a baby soul. He is ignorant. So he has done it. Let me excuse him this time. What do I gain by abusing him in return?" To err is human; to forgive divine.

Finally go to the thoughts and check the thoughts of injuring. Never think of injuring anyone. One Self dwells in all. All are manifestations of the One God. By injuring another, you but injure your own Self. By serving another, you serve your own Self.

Love all. Serve all. Hate none. Insult none. Injure none in thought, word and deed. Try to behold your own Self in all beings. This will prompt Ahimsa.

Ahimsa is soul-force. Hate melts in the presence of love. There is no greater power than Ahimsa. The practice of Ahimsa develops will-power to a considerable degree. The practice of Ahimsa will make you fearless. He who practices Ahimsa with real faith can move the whole world, can tame wild animals, can win the hearts of all, and can subdue his enemies. He can do and undo things. The force of Ahimsa is infinitely more wonderful and subtle than that of electricity or magnetism.

You may encounter any amount of difficulty in practicing Ahimsa. You may sustain any amount of loss, but you must not give up the practice. Trials and difficulties are bound to come in your way to test your strength. You should stand adamant. Then alone will your efforts be crowned with sanguine success!□

THE POWER THAT BRINGS PEACE

Sri Swami Satchidananda

Sri Gurudev answers questions about Ahimsa

It's All in the Motive

QUESTION: How can you tell whether you are helping or harming someone before an act is committed?

SRI GURUDEV: If you think about it well, you will always know. You know the purpose behind what you're doing. Remember the definition of a perfect act is: An action done to bring at least some benefit to somebody and no harm to anybody.

When I say no harm to anybody, I include the person who performs the act. You should harm neither yourself nor the other person. So no harm anywhere, but at least a little benefit to somebody.

The ultimate result should be harmless. Sometimes in between it may appear to be a little harmful. For instance, a doctor operates on an abcess and brings a little pain to the patient. It looks like a harmful act at first. But the motive is for the benefit of the patient. So know the ultimate outcome. It's all in the motive. You should be clear about

your motive. Your conscience will tell you that.

Be Actively Peaceful

QUESTION: Is there any way to become socially active (protesting nuclear power, war, etc.) and be yogic about it?

SRI GURUDEV: Only when you remain tranquil, only when you are a good yogi with a well-balanced mind will you be a super social person. Otherwise the so-called social activity will not really bring much result. On the other hand it might add more to the existing chaos.

What you call social activity is what we call *Karma Yoga*. A yogi should always do everything possible for the benefit of humanity. If you are a good yogi; and if you want to show your disapproval over certain things, you will show it in a passive way. You can be actively peaceful. You will never begin a peace march and end up with a fight!

Many of these resistances ultimately end up with violence because some of the people don't



ave that stability. They don't
ave the confidence, the total
faith in a higher power.

India got complete freedom
from a very powerful regime with
total passive resistance. Mahatma
Gandhi paved the way for that.
He didn't believe in arms. If
India had resorted to arms, it
could never have attained freedom
because you can't fight with a
much more powerful people. But
with your soul power, you can
fight even the so-called super
powers who rely on the physical
power.

A yogi believes in that soul
power. He would not even raise
his arm to carry arms or to fight.
Even when you raise your arm and
punch another man's face you have
used an arm, is it not so? Real
passive resistance means totally
having faith in that super power
which is God, or the soul power
which is your *Atman* (true Self).
Trusting in that you remain peace-
ful.

In fact, in India when the
policemen came to assault the
non-violent people who were ex-
hibiting their disapproval,

they used their small clubs.
Every time they would hit a
volunteer, the volunteer would
bow down and say "Ram." Certainly
he felt the pain, but if it was
more pain he would cry more to
Ram. If there was a little time
in between the beatings he would
look up and say, "All right, you
are doing your job; do it well.
You are paid for it. You are an
agent. I have no grudge against
you. Do it. I believe in God."
There are monuments to such great
heroes in India now.

That is what you call trust in
your own soul power. If instead,
the minute they come and even
shout at you, you shout back,
"You pig!", what is it you are
trusting there? You forgot the
God within you. You resorted to
your own physical approach.
That's why many protests fail be-
cause we don't totally believe in
that higher force. We seem to be-
gin with that but very soon we
forget it. If you are a yogi, un-
til the very last minute you will
trust that.

So to be a good socially active
person, you should be a good yogi.

You should learn to put your entire trust in God. Remain peaceful and show your disapproval. It's not that you should just accept everything without showing disapproval. Gandhiji trained those volunteers. One time he refused to pay taxes. Of course they were punished, taken to prison. They happily went in.

With all that, they never had any grudge. They never showed any hatred. That is the reason why even today India and England have a good relationship. When Queen Elizabeth traveled all over the globe, the biggest reception she got was in India. Why? Because the Indian people didn't hold a grudge against the British. Maybe they accepted it as their karma. "We had to be slaves under that regime for awhile. That's our karma. Okay, we learned what it is to be dominated that way. Why should we hate them? They were our eye-openers." That's the way a yogi should think and still show his or her disapproval about some of the things which are objectionable.

Hating Worse than Fighting

QUESTION: I hate fighting and find it very upsetting, even among dogs. Is there any way of not getting disturbed by it?

SRI GURUDEV: Don't look at them! You may not like fighting, but I don't like your hating the fighting. Hating is worse than fighting. They may just fight; the next minute they'll be hugging each other. But when you hate, you keep on hating. So if you don't want the fighting you should learn to stay away from hating also. That's just another negative thing.

What can you do when the dogs fight? That's their nature. We are not going to stop everything in nature. If you can do something instead of hating the fighting, do it. Maybe the dogs are fighting for one piece of bread. Buy a number of pieces of bread and throw it everywhere. Each dog will have one. Then they won't fight.

Without hating, you can think well and find a solution to help them. But if you hate, you lose the capacity to do something to stop the fighting.

No Escapism

QUESTION: I'm often in the presence of someone who irritates me. Is it better to leave the presence of that person or to stay even though I know that I can't stay there without being irritated?

SRI GURUDEV: You yourself say that you find it hard not to be irritated by staying there. So at first the best thing is to avoid the situation. Once you get away from it, don't just forget it. Go out, sit and analyze for yourself. Think: "Why should I get irritated? Why did that feeling come? What is it that person is trying to do? He was trying to disturb my mind. He didn't even touch me. He was only using certain words, and I gave a meaning to them. Suppose I just ignore it and feel that the words are just meaningless sounds, like the sound of the garbage truck or the fire siren. I think those sounds are much worse than these words."

Your friend might have used beautiful, perfect English to irritate you. They are just words in the air. He is free to

whatever he wants. If you are not that, why should you get irritated?

Suppose someone comes and says, "Oh, you multi-millionaire!" You will not be unhappy because I know I am not a multi-millionaire. If someone says, "You are a rogue," that is his opinion. I know that I am not a rogue. Why should I get irritated? Think and analyze in these terms. Settle your mind again. By doing this, you will get the strength the day to stay and ignore the abuse.

If you just leave every time and forget it, you are escaping from that and not learning a lesson from it. Make use of that opportunity to understand yourself and to make your mind more firm. Then one day you will just stand in front of him and say, "Yes, that beautiful words you use. Where did you learn such a wonderful vocabulary?" You'll smile at him, laugh at him.

So first one should leave and analyze the situation. Make yourself steady and then stay and face it. Don't make it an excuse for escapism. We can never run away. We have to face things; but until you get the strength, go out, build it up, and then you'll be able to face the situation.

QUESTION: Is there a way through yoga that one can learn how to protect oneself from physical violence or from psychic attack?

RI GURUDEV: By practicing Yoga, you can develop certain peaceful vibrations within you, and these vibrations themselves will change the attitude of a person who comes to attack you. You need not even raise your hand. That mental peace, tranquillity

is enough to change his mind. If you lead a loving life, a pure life there's no need for a person to even feel that they want to destroy you. If you love everybody, everybody will love you.

Psychic fear also will not be there if you have mental tranquillity. By "psychic violence" you might mean somebody using his psychic powers on you. With your own purity of mind such evil forces can never affect you. They will rebound and go back to the assaulter. We need not be afraid even of that.

You have every liberty to defend yourself, and in the same way your home, your family, your country. But you don't have the liberty to go and cause injury or destroy others for your progress. Self-defense is always permitted; it is Nature's way. You are not doing it personally or for any selfish reason.

Even Gandhiji was asked by women, "You teach nonviolence and not even carrying arms. What should we do if while walking on the road someone comes to trouble us?" Gandhiji smiled and replied "God has given you nice teeth. Bite him!"

So you always have the liberty to defend yourself as a last resort. Always try to disarm the assailant first if possible; but if there is no other way even killing him may be necessary, but not with hatred in mind.

People ask me sometimes, "For self-defense should we learn any other practices, like karate and this and that?"

I don't object to it, but don't always rely on that. If you learn some techniques to defend yourself, how do you know that an attacker has not learned that also? Normally it is the

people who want to assault somebody who know all those things.

By your physical power you may escape from an assault, but that doesn't mean that you have removed the enmity. It is only temporary defense. Out of enmity someone wanted to assault you. You defended yourself and saved your life. But does it in any way stop the enmity? No. That person might wait for another opportunity. How long will you be protecting yourself like this?

That's what Lord Jesus said, "If somebody assaults you, slaps you on one cheek, show him the

other cheek."

That is true Yoga. Bear insult, bear injury. My Master, Swami Sivanandaji used to say this always. "If anybody insults you, bear it. In return say some nice words to him." That requires a lot of mental strength and courage. It's easy to raise your hand and assault him in return; that's physical. It's easy to use your words and shout; that's mental. But if you keep quiet and smile at his face, that is spiritual. That is the soul power. That is the only power which can bring real peace.

The Snake and the Sage

A Parable by Sri Ramakrishna

Once a snake dwelt in a certain place. No one dared to pass by that way, for whoever did so was instantly bitten to death. One day a Mahatman (high-souled one) passed by that road and the serpent ran after the sage in order to bite him. But when the snake approached the holy man, he lost all his ferocity and was overpowered by the gentleness of the Yogin. Seeing the snake, the sage said: "Well, friend, do you want to bite me?" The snake was abashed and made no reply. At this the sage said: "Listen, friend, do not injure anybody in the future." The snake bowed and nodded assent.

The sage went his own way, and the snake entered his hole and began to live a life of innocence and purity without even attempting to harm anyone. In a few days all the neighborhood began to think that the snake had lost all his venom. So everyone began to tease him. Some pelted him with stones. Others dragged him mercilessly by the tail.

Fortunately the sage again passed by that way. Seeing the bruised and battered condition of the good snake, he was very much moved and inquired the cause of distress. The snake replied: "Holy Sir, this is because I do not injure anyone after your advice. But alas! They are so merciless!"

The sage smilingly said: "My dear friend snake, I simply advised you not to bite anyone. I never told you not to hiss!"

THE HIGHEST EXPRESSION OF THE SOUL

Mahatma Gandhi

Excerpts from talks and writings



The more efficient a force is, the more silent and the more subtle it is. Love is the subtlest force in the world. The force of love truly comes into play only when it meets with causes of hatred. True non-violence does not ignore or blind itself to causes of hatred, but in spite of the knowledge of their existence, operates upon the person setting those causes in motion.

The law of non-violence -- returning good for evil, loving one's enemy -- involves a knowledge of the blemishes of the enemy. Hence do the scriptures say, Forgiveness is an attribute of the brave."

I can no more preach non-violence to a coward than I can tempt a blind man to enjoy healthy scenes. Non-violence is the summit of bravery.

Truth is my God. Non-violence is the means of realizing Him. I hope I have no policy in me save the policy of Truth and Non-violence.

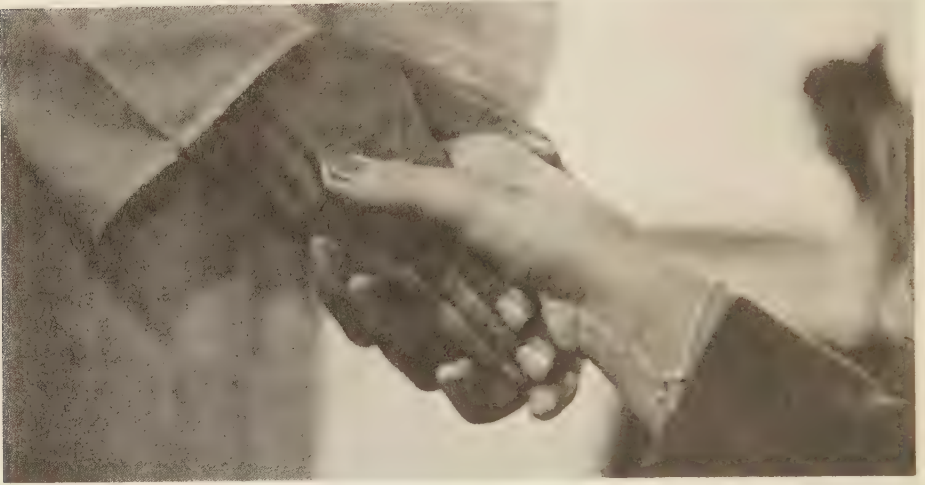
To me there is no way to find Truth except the way of non-violence. For I know that a man

who forsakes Truth can forsake his country and his nearest and dearest ones. I will not sacrifice Truth and non-violence even for the deliverance of my country or religion. I have no secret methods. I know no diplomacy save that of Truth. I have no weapon but non-violence. I may be unconsciously led astray for awhile but not for all time.

There is no principle worth the name if it is not wholly good. I swear by non-violence because I know that it alone conduces to the highest good of mankind, not merely in the next world but in this also. I object to violence because, when it appears to do good, the good is only temporary; the evil it does is permanent.

The acquisition of the spirit of non-resistance is a matter of long training. . . and appreciation of the hidden forces within ourselves. It changes one's outlook upon life. It is the greatest force because it is the highest expression of the soul. When once it is set in motion its effect can overtake the whole universe.□

THE UNIVERSAL GOLDEN RULE



"This is the sum of duty: do naught unto others that would cause you pain if done unto you."

HINDUISM (Mahabharata)

"What is hateful to you, do not do to your fellow man. That is the entire law. All the rest is commentary."

JUDAISM (The Talmud)

"Do not do unto others what you would not have them do unto you."

CONFUCIANISM (Analects)

"Hurt not others in ways that you yourself would find hurtful."

BUDDHISM (Undanavarga)

"All things whatsoever ye would that men should do to you, do you even so to them: for this is the law of the prophets."

CHRISTIANITY (Matthew)

"No one of you is a believer until he desires for his brother that which he desires for himself."

ISLAM (Sunan)



Rev. Martin Luther King Jr.

Exerpts from speeches

RETALIATION by LOVE

Our actions must be guided by the deepest principles of our Christian faith. Love must be our regulating ideal. Once again we must hear the words of Jesus echoing across the centuries: "Love your enemies. Bless them that curse you, and pray for them that spitefully use you."

If we fail to do this our protest will end up as a meaningless drama on the stage of history, and its memory will be shrouded with the ugly garments of shame.

In spite of the mistreatment that we have confronted, we must not become bitter and end up by alienating our white brothers. . . . Protest courageously and yet with dignity and Christian love.

*

We must learn to live together as brothers, or perish together as fools.

*

Love? I still talk about it. I believe in it firmly and far beyond the race question. Love is the only answer.

*

We are somebody because we are God's children!

*

We've come to see the power of nonviolence. We've come to see that this method is not a weak method. For it's the strong man who can stand up amid opposition, who can stand up amid violence being inflicted upon him and not retaliate with violence. You see, this method has a way of disarming the opponent. It exposes his moral defences, and he just doesn't know what to do.

If he doesn't beat you, wonderful! But if he beats you, you develop the quiet courage of accepting blows without retaliating. If he doesn't put you in jail, wonderful! Nobody with any sense likes to go to jail. But if he puts you in jail, you go in that jail and transform it from a dungeon of shame to a haven of freedom and unity.

And I submit to you that if a man hasn't discovered something that he will die for, he isn't fit to live!□

ENLIGHTENMENT DAY

by Rama Kitts age 9

Beams of light came from the right.
They hit me hard, but also soft
While I was reading up in the loft.
I felt very calm without a care
And the light within me made me very fair.
I knew it came from heaven, not from Doctor Shevin.*
It was excellent. It had such a scent
Of roses and tulips, and my lips turned into coollips.
I was so gay on my enlightenment day.

I HAVE A LIGHT

by Shivadas Schreiber age 12

I have a light that has neither shape nor color. It cannot burn out
and it is not lit. Its wick is me. Its flame is creation. It is
my body. It is creation. Can you guess my light? My light is dark-
ness. My light is sunlight. My light is the bird in the tree.
My light is the king of beasts. My light is love. My light is
hatred. My light is beauty. My light is death. Have you guessed
my light? My light is infinite light. I have a light. My light is
the light within.

*William Shevin, M.D. of Integral Health Services.

Why Kill?

A story by Alden Capen

was moving slowly through the woods because one of my bootlaces had come untied and I didn't want to trip on it and I was too trifling to stop, bend and tie it.

Ahead, in the green undergrowth, I heard movement, so I stopped and waited.

Tall tulip-poplar trees soared around me. Sunlight shot through their high crowns and dappled the forest floor. One shaft of light squarely struck a log rotting on the ground. The movement in the undergrowth was nearing the log.

I waited. I've been good at waiting since I turned 50.

Chipmunk? Weasel? Bird? Turtle? Ah, no! Snake!

The reptile glided up the side of the log, smoothly, effortlessly, a stunning study in the grace of slow motion. Atop the log, it stopped, stretched out full length, about four feet, as though resting in the sunlight.

It was a rattlesnake.

Just the day before, a child had entered my office to say: "My Daddy killed a rattler! He chopped off its head with a shovel!" My memory of the child was instant and vivid.

I moved forward two, three steps. The rattlesnake was motionless. It was about four feet

away from me. I leaned over, picked up a stout stick on the earth at my side.

"Mr. Rattler," I said, "I don't have a shovel to chop off your head, but I have a stick to bash it with. Will that be okay?"

I stood still. The rattler was still. A crow cawed nearby. A gentle breeze moved through the forest.

The snake was yellow and black and had five rattles. It was handsome.

I squeezed the stick in my fist and hefted it slowly. It would do the job. It would kill the snake.

But why?

I smiled. And a little child shall lead them.

But not quite all of them. I dropped the stick, turned and moved away, leaving the rattler unharmed in the sunlight.

Why kill? Why live? Why play? Why work? Why this, why that? The world is full of questions and I have few answers. Lacking answers, I generally do nothing.

But I did have enough sense, after a while, to tie the boot-lace.□

Alden Capen was a writer, naturalist, and lifetime student of yogic philosophy.

*Featuring Papa's Parables
by Sri Gurudev*

Let Loving Be Your Nature

Set an example by your love. Even if your friend says, "I hate you." you say, "That's fine. If you are going to be happy by hating me, that's okay. Your happiness will make me happy."

It really takes courage to say that and to act that way. But remember hatred will never remove hatred. You can never make someone love you by hating him in return. Just let loving be your nature -- loving and giving.

Once a man went to the river for a wash. The river was flooded, and it was flowing really fast. As he bent down, he saw a scorpion being carried away by the rapid waters. He felt pity for it. "Oh the poor thing is going to die!" So he put his hands in and took the scorpion out of the water. Of course, the scorpion immediately stung him. The man cried out and dropped the scorpion into the water again.



As soon as he realized what had happened, he felt pity again for the poor scorpion. "No! I can't let you die!" Once again he took it out. Again it stung him. He jumped and shook his head and before he could even think about what he was doing. Quickly he went down to try to save the scorpion one more time.

A friend was watching the whole thing and said, "You fool. Every time you pick up that scorpion it stings you. Don't you have any common sense?"

"Well," said the first man, "I don't know. I may not have any common sense but I have normal sense. It's my nature to feel pity and try to save a poor help-

less creature."

"But don't you see the scorpion is stinging you?"

"What can I do? That's the scorpion's nature. I can't change its nature. And in the same way you can't change my nature." You see he couldn't hate the scorpion for stinging him. It didn't know better.

"Okay," said the friend. "I don't want you to change the way you are, but let's try to find a way to rescue the scorpion without its stinging you."

So they got a big stick and were able to catch the scorpion and bring it to safety without any more stings and without asking the scorpion to change.□





Thank God You Don't Have to Shoot a Tofu!

by Snehan Cherniske

From his new book, "Tofu, the Beginner's Guide"

As a nutritionist, I counsel people about their diets; and every day when I mention tofu, many say, "What's that?" or "Isn't that some kind of new health food?" They're all quite surprised when I explain that it's been around for more than 2000 years and is the primary source of protein for over one billion people everyday. Since most of my clients are oriented towards a traditional American diet, they are surprised to learn that in the history of mankind more people have lived on a primarily vegetarian diet than a meat-centered diet.

Tofu is a food that matches dairy foods and meat in terms of net protein utilization, but contains only a fraction of the calories. An 8-ounce serving of tofu, or bean curd as it is sometimes called, will give you 147 calories as compared with 440 calories in an equal amount of eggs or approximately 650 calories in 8 ounces of beef. Furthermore, due to the principle of protein complementarity, tofu contributes in an even wider sense to our diet by in-

creasing protein availability. Remember that protein is made up of amino acids. Eight are called "essential" because they are not manufactured by our body and so must come from the food we eat. When all eight are present, you have a "complete protein". So, for example, by serving only about 2 ozs of tofu with a cup of brown rice (most grains are deficient in Lysine, of which tofu has an abundance), you get almost 33% more protein than if you ate these foods separately.

In addition to the protein, tofu is also rich in iron, calcium, phosphorus, potassium and B vitamins. Eight ozs of tofu will provide as much calcium as 8 ozs of milk and more iron than 4 eggs. (Data based on figures from U.S. Dept. of Agriculture.)

Unlike other high protein foods, tofu is extremely low in saturated fats and contains NO CHOLESTEROL whatsoever. Furthermore, it is a natural source of lecithin and linoleic acid which help to eliminate deposits of cholesterol that have already accumulated in the body. It's also inexpensive!

Recipes for Versatile Tofu

Grilled Tofu "Steak"

- Marinade: makes 1 cup
- 1/3 cup tamari soy sauce
- 3 Tbsp. honey
- 1 tsp. grated ginger root or powdered ginger
- 2 cloves garlic, crushed
- 1 Tbsp. diced onion
- 2 Tbsp. sesame oil
- 1/4 tsp. dry mustard
- 2 Tbsp. tahini

Combine all ingredients and mix well. Can be mised ahead of time and stored in a glass jar in the refrigerator.

Cut cakes of tofu into slices about 1 1/4 inch thick. Press.* Marin-ate pressed tofu for at least 1 hour. In a shallow pan, broil in oven, basting occasionally with the marinade 3 to 5 minutes on both sides until nicely browned. Excellent served with steamed vegetables.

Tofu Cheesecake (Serves 6 to 8)

- | | |
|-----------------------------|---------------------------------|
| Crust: 1-1/2 cups granola | Filling: 4 8-oz. cakes tofu |
| 1 cup graham cracker crumbs | 6-8 Tbsp. honey or maple syrup |
| 2 Tbsp. melted butter | 1/3 cup tahini or almond butter |
| Apple juice to moisten | 1 tsp. vanilla |
| | 2 tsp. lemon juice |
| | 1/2 tsp. sea salt |

Crust: Using a hand grinder or electric nut and seed mill, grind granola into fine crumbs. A blender can also be used, though not as effectively. Combine in a bowl with graham cracker crumbs. Add melted butter, honey or maple syrup, and just enough apple juice to stick it together. Oil a 9-inch pan and press crust into bottom. Bake at 350 for 10 minutes and cool.

Filling: Press tofu to remove excess liquid.* Combine all ingredients in a blender and puree till creamy. Pour into baked crust and bake at 325 for 30 minutes or until center is firm. Turn off heat and leave in oven for another 30 minutes. Remove from oven and let "age" in a cool place for 2 to 4 days to blend flavors. Serve with fruit topping.

*To press tofu: place slices or cubes of tofu on a plain towel. Cover with another towel. Place a large cutting board on top of the covered tofu, evenly distribute about 5 lbs of weight (filled stor-age jars work fine) over board, and press for about 30 minutes.

Snehan Cherniske is a nutritionist at Integral Health Services. His tofu book is filled with nutritious and delicious recipes.□

More Letters

LETTERS TO SRI GURUDEV
(continued from page 3)

life for which I am thankful. I am thankful for our spiritual family, for a beautiful home to live in, for pure food and warm showers, for clean and simple clothing. I appreciate the good education I am receiving by living with so many people from different backgrounds and the opportunity to learn to do things which I felt I couldn't do.

Most of all it is for you that I am thankful. It is because of your sacrifices and due to your divine grace that I have learned that we are not all just sinners. For through the Yogic teachings I now understand that we are all children of God. If we simply lead a healthy, serviceful and moral life, then we too shall attain that Sat-Chid-Ananda!

-Sr.M.C., Los Angeles, Ca.

On behalf of the students at the Clear Spring School [Ark.], I would like to thank you for allowing us to rent space within the Old Red Schoolhouse in Eureka Springs. I am sure it is not easy for Brother Ravi to live with a school across the hall from him, but he has continuously been gracious to us.

The spirit of the Ashram enfolds our space. The rooms are spacious and lofty. Everywhere there is the encompassing feeling of peace and serenity. The children sense the feeling of peace and remark on it frequently. It has effected their stud-

ies and their feelings toward each other. They wonder who you are that your spirit can reach so far. They are hoping to some day meet you and talk with you. Their hearts are filled with gratitude because you have allowed them to share your space, walk along your footpaths, greet the herbs and flowers planted in the ashram flower boxes. In their own ways they are working to nourish the feelings of the ashram, by weeding, planting bulbs, sweeping, oiling doors. We have just completed a playground for the children and the hillsides are resounding to that beautiful sound of children filled with joy. Next week we plan to rebuild the old kiln and begin making our own pots.

Again, thank you, Swami Satchidananda, and know that here in Arkansas live a group of children who think of you and wish you joy.

-A.F., Eureka Springs, Ark.

Sri Gurudev replies:

My Beloved Children,

I was so happy to receive your letters and beautiful drawings. I am delighted to know that you like your new school building and that many of you are interested in learning more about Yoga.

If I have a chance to come to Eureka Springs, I will be happy in knowing that I have a chance to meet each one of you and to see the beautiful things you are doing in your school.

Thank you, Anne, for the beautiful work you are doing with these angels and for inspiring me. May you all be ever filled with Peace and Joy, Health and Happiness. Om Shanthi, Shanthi, Shanthi. □ .

Day-by-Day with Sri Gurudev



July-August 1979

A wonderful event transpired during July at the Ashram. A program of instruction for those wishing to become certified hatha yoga instructors was given. Thirty-three women and nine men came from different parts of the United States and even from as far away as Switzerland to participate in this month-long program. Swamis Paramananda, Amar-ananda and myself were the full-time instructors of the program with part-time assistance from Sita Roosevelt and Gandhi Dale.

The "TT's" (teacher trainees) arrived with such feelings of eagerness to begin and enthusiasm to plunge fully into the program that it was a joy to behold. Most had never had any experience with Integral Yoga and were very surprised and delighted at everything that happened during the month.

The most special time of all for many trainees were those evenings at satsang with Sri Gurudev. He met with the trainees for the first time on the second evening of the program. After they introduced themselves to him, he advised that the first week they would probably wonder why they had come to the Ashram, the second week they would start to like it, the third week they would love it, and the fourth week they wouldn't want to leave. They all laughed heartily, but that's exactly what happened.

On the twelfth night of the program, Gurudev met with the TT's again. The night before there had been a sharing with the trainees and staff members where we all sat in a circle and all were encouraged to make

any comments and criticisms. So on this, the following night, Gurudev began, "Now I really want your honest feeling and opinion about this course. Do you have any sort of criticism?"

One of the trainees answered, "You came one night too late, Swamiji! Last night that's all we talked about!" Gurudev laughed: "I see. So I'm really too late! What was the outcome of that meeting?"

"We all ended up hugging each other." Everyone laughed.

"That's good," said Gurudev. "So it seems that there is cosmic love and brotherhood flowing. Wonderful. That's the essence of Yoga. What else do you need to know?"

By the time we had gone from their first sessions learning how to teach the Sun Salutation to the day before graduation when we all sat among pine trees eating gingerbread cake, we had all become one big family. We'd gone through struggles and joys and extraordinary inspiring programs and events together. Now it was time for them to return to their regular lives and pass on to others what they had learned. By their example they would be able to show what Yoga can do.

And that example on graduation night was a moving testimony to the fact that they had absorbed the true essence of Gurudev's message -- dedication or giving. It was as if all the trainees were consumed in a roaring outburst of giving to Gurudev, the staff, the L.O.T.U.S., each other. Their exquisitely beautiful, humorous and insightful

songs, skits, and music were all secretly created and rehearsed to perfection. Truly an awe-inspiring group.

The story didn't end with graduation, of course. Since then two graduates have moved permanently into the Ashram, another served extensively on a Karma Yoga scholarship, many have set up teaching centers, are teaching beautifully on their own or for various IYI's.

All will remain enduringly our cherished brothers and sisters on the path. We can hardly wait until August 1980 for our next month-long TT magic! Inspired by the 1979 class, we will probably hold for the first time a two-week Beginner II teacher training in May or June for already certified teachers, focusing on Beginner II Hatha, pranayama and meditation. -Swami Hamsananda Ma

Guru Poornima

Devotees from all parts of the country celebrated a beautiful Guru Poornima day (the full moon day in July set aside traditionally to honor one's Guru).

Inspired by Sri Gurudev's own innovation many years before in Sri Lanka, this year the grand puja or worship service was dedicated to the holy masters, saints and sages of all religions, and to the candle flame which symbolizes that universal Light of Truth which all these great gurus reflected in their lives and teachings. A large, many-tiered altar constructed in Sivananda Hall was decked with dozens of beautiful pictures and images of these great souls from all traditions.

There embodied in picture and image were Lord Buddha, Jesus Christ, Mother Mary, Swami Vivekanandaji, Paramahansa Sri Ramakrishna, Moses, Saint Teresa, to name just a few, along with Master Sivanandaji and Sri Gurudev.

The puja was celebrated by about 30 pujaris and the more than two hundred devotees who had gathered that morning. Sri Gurudev himself performed the crowning arati, waving the camphor flame to symbolize the selfish ego's complete transformation through the touch of the Divine spark.

Sri Gurudev's message to us that morning centered on this truth: "The Guru's job will be over when you realize there is a Guru within. You don't need a reflector the minute you know that you have a face. That is the function of the Guru, ultimately to help you realize the Guru within. Because it is the same Guru that you have within that even makes you accept somebody as a Guru."

That evening all assembled for a program of marvelous heart-felt offerings of great variety. One highlight of the program was the magnificent traditional Hawaiian dancing of our beloved Au family -- Steve and Irene as well as all three of their children, Linda, Anne-Marie and Johnny. The highly devotional and graceful dances were performed in beautiful traditional costume, with freshly made fern wreaths.

The highpoint of the evening was the commemoration of Sri Gurudev's Sannyas ordination by Sri Swami Sivanandaji Maharaj on the banks of the holy Ganges in Rishikesh, on Guru Poornima Day in 1949. An inspiring slide presentation narrated by a bouquet of Gurudev's teachings was enjoyed by all. -Swami Paramananda

New Sannyasins

It was dawn of Guru Poornima Day. Already the Ashram building was alive with the preparations for the day's festivities.

In a secluded part of the Ashram grounds Sri Gurudev was initiating four new swamis in the Holy Order of Sannyas. During the ceremony, they took monastic vows of poverty, celibacy, obedience, and selfless service to humanity.

After the Guru Poornima Day puja, Sri Gurudev presented these new "Sun-kissed Oranges" (referring to the color worn by *sannyasins*) to everyone.

"Yesterday we had a grand wedding," he said, meaning

the wedding of Shanthi and Prahaladan Mandelkorn. "Today we had another type of wedding. There were a few brides for God. Although some are men, we still think of ourselves as wives to God. So may I introduce the new Mrs. Gods?"

The new "oranges" were: Swami Sadananda of Yogaville East, formerly Br. Rishi; Swami Arulananda Ma of Yogaville East, formerly Sr. Dharmini; Swami Suddhananda of San Antonio IYI, formerly Br. Siva; Swami Atmananda of the New York IYI, formerly Br. Atman.

May God bless them all with strength and dedication in their lives of service.

Uncle Sam

Sri Gurudev arrived in the United States for the first time on 31 July 1966. Since that time he has served us totally and much enlightened this nation while still maintaining his much sought after service around the globe.

The Ashram family commemorated this blessed thirteen years with a surprise guest who suddenly burst upon the scene of the 1979 Teacher Training graduation at the end of July. Uncle Sam himself, bewhiskered, dressed in dapper red white and blue suit and hat, flags awaving and bearing a huge cake with thirteen candles along with thirteen long-stemmed roses to present to Sri Gurudev. Uncle Sam expressed his gratitude on behalf of the nation for Gurudev's great work here; and in a splendid show of respect presented Gurudev with his own



hat and flags. Sri Gurudev, now Uncle Sam, had a brief and pointed message to the Nation at this great moment: "Uncle Sam wants you! to hold on to your peace and be free!"

-Swami Paramananda



*Sri Gurudev with the Au family,
in native dance costume: Steve,
Linda, Johnny, Anne-Marie, Irene*



*Bala Otto, Daya Knight,
Uma Sackett*



*Sri Gurudev with
Sohini Mehta and
Shankari deBayle*

Tranquillity in Action

India and Sri Lanka with Sri Gurudev. . .

Mukta Devi

On 31 July 1979, seven medical professionals and students set out on a journey in India and Sri Lanka to study and exchange ideas relating to Yoga and medicine. They had invited their revered teacher Sri Swami Sat-chidanandaji to accompany them. I had the privilege of traveling as Sri Gurudev's secretary with this group that included Deenabhandu Ornish (organizer of the tour and a medical student), Swami Amritananda Ma, M.D. (Medical Director of Integral Health Services), Palitha Rosenthal, M.D., Lakshmi Kakehashi (physical therapist), and Kaali Rosenblum (nutritionist).

New Delhi

We departed from JFK airport in New York with a nice send-off from the New York IYI, combined with a celebration of the 13th anniversary of Gurudev's service in the U.S. We had stop-overs in London, Frankfurt, and Teheran, and arrived 1:30 a.m. New Delhi time. Mr. Ravi Ganesh, a devotee of Gurudev and a representative of Pan Am, helped us to pass

right through the red tape. Sri D.D. Gupta, Sri Sundaram, and Mrs. Sundaram greeted us and took us to the hotel.

2 August. At 11:30 a.m. my hotel room phone rang. "Are you still sleeping?" "Yes, Gurudev," I replied. "And the others?" "I think they're still sleeping too, Gurudev." He laughed.

One by one we woke. The Rao family of San Antonio had just arrived from Madras to join us until the 11th, and together we all went for breakfast (or was it lunch or dinner?) Afterward, Justice Kailasam, justice on India's Supreme Court, and his wife, who is a wonderful speaker and poet, came to meet Gurudev at the hotel. They are longtime friends and devotees and were delighted to see him again.

3 August. Most of our party went to Benares to meet with Doctor Udupa of the Benares Hindu University. He is one of the foremost Ayurvedic doctors.

Gurudev, the Raos, Kaali and I stayed in New Delhi and visited the Birla's Lakshmi/Narayan Temple.

At the hotel, a young man, Joseph Tevan, came up to Gurudev and said that he heard Gurudev speak in Barcelona. Joseph was traveling with about twenty-five Spanish people and asked if Gurudev would please give a small satsang with them the next morning. Gurudev's willingness to serve anywhere and at any time always amazes me.

4 August. Joseph and I set up a little area in the hotel for the satsang. It turned out that Joseph had spent some time at the Rishikesh Ashram and met several of Gurudev's brother monks on his travels. Joseph gave a beautiful translation of Gurudev's words for the Spanish speaking people.

Gurudev told this group that the goal of Yoga can be summed up in *tres palabras* or three words: usefulness, peacefulness, and usefulness. They were planning a yoga center in Spain and wanted to know how to find a good teacher. Gurudev said that, "You can know the teacher by the life he leads. He should be an example. Always tranquil."

Someone asked a question about tantra yoga. "Everyone thinks this has to do with sex. It really is a form of worship with feeling and ritual," Gurudev explained. Literally tantra means 'trick' or 'magic'. The Scriptures speak of union of male and female, but this is not in the physical sense. It is the male and female energies. That union should happen within you. Hatha Yoga is tantra: Ha and tha, sun and moon. Balancing of the energies is Hatha."

That evening, after the rest of our group had returned from Benares, we went for dinner to Defense Minister C. Subramaniam's home. Gurudev was given a lotus

flower. What a thrill it was to see a real lotus!

5 August. We visited the Uttara Swamimalai Temple which is an exact replica on a smaller scale of a temple in South India. Gurudev instructed us in temple worship procedure. You always pay your respect to Lord Ganesh first. He is the manifestation of OM. That is why at the Ashram we always open our meditation with the "Omkaaram. . ." sloka, the salutation to OM.

We made ready to depart by train for Rishikesh.

Raj Ghat

Enroute to the train station we stopped to visit Raj Ghat which is where Mahatma Gandhiji's ashes are. When we arrived it was closed but the guard opened the gate for us and we were allowed to go in. There was a simple *sam-adhi* tomb with an eternal flame burning. It was pitch dark except for the flame and still except for a slight breeze. We closed our eyes and felt the peace of *ahimsa* that pervades there.

From there we traveled to the train station. Mr. Sundaram had gone ahead and arranged for our bedding as this was an overnight train ride. He is a longtime friend and devotee and totally took care of all our travel arrangements in Delhi, Benares, Rishikesh and Agra. It was very hot, and we were all tired; but Gurudev was there showing us how to arrange our bedding and lock our compartment doors. Gurudev cared for us so tenderly, and we tried to care for him and each other. It was beautiful to be a part of this give and take. We fell asleep with the gentle movement of the train.

Rishikesh

Guess who was knocking on the compartments waking everyone up just in time to get ready for our arrival in Dehradun! Just before arriving at our destination, the train stopped in Hardwar; and Gurudev got us all a cup of tea. At Dehradun, our train was met by Brother Bisuddha Chaitanya from the Sivananda Ashram (Rishikesh). He was going to escort us to Rishikesh. We took a drive through Dehradun and then into Massorie, both of which are towns in the Himalayan range from which you can see beautiful views of the mountains. The ride up into Massorie is like a winding and steep roller coaster ride. Gurudev laughed when he saw me shutting my eyes as we swerved around the curves, winding up higher and higher. We even went beyond the point where the cars could go no further. It was a beautiful procession.

Now we were on our way into Rishikesh. We proceeded further through a majestic and lushly green area. This was a long time dream of mine realized in coming to the holy place where my Master and his Master dwelled alongside the Holy Ganges River. Immediately after putting our suitcases in our room, we changed clothes and went with Gurudev to the River where he dunked us three times as we chanted. He told us that all our past *karma* was washed away. The tide was swift, and he guided us safely for a short swim. He commented on how a short dip is totally revitalizing in this sacred river. We went next to pay our respects

to Master Sivanandaji at the Samadhi Tomb. It was incredibly moving to be there with Gurudev. There is a beautiful statue of Master Sivanandaji above the Tomb on the next level, and it seemed to me that he was watching over all.

A Saint Knows a Saint

7 August. Late afternoon after an incredible dry hot spell, it began to pour. Gurudev had been asked to address the students of the Yoga Vedanta Forest Academy at the Ashram. There are about thirty students who free of charge live and study at the Ashram. Some of the things he told them that evening:

"Yoga is to find tranquillity in life. *Samattwam*: equanimity in life. Bodily tranquil, mentally tranquil. In your daily life you retain your tranquility. That is Yoga. To know thy Self, to realize the Self is the goal. We all have our Self. How do we know? You know you have a face. You see it in a mirror. Do we have a mirror for the Self? Yes. It is through the mind we realize how beautiful our Self is.

"How should that mind be to reflect that Self clearly? It should be also undisturbed. Your Self is always clear; never disturbed. When you say, 'I'm disturbed,' it's the mind. You should say, 'My mind is disturbed and I know that.'

"If you could free yourself from this body/mind fetter, you are a liberated person. With this liberated vision you will see that Self in others. There is a proverb: 'A saint knows a saint.' His vision is not limited to body and mind. He sees the pure Spirit. To see your neighbor as yourself, you should

"Real samadhi means being always balanced. . ."

Now your Self."

In the evening there was a *atsang* with Gurudev, and he shared how Yoga is being received in the West by showing the slide show he had prepared of the Ashram in Connecticut, activities, retreats, ecumenical works, industries, etc. To hear Gurudev lovingly and proudly adding little details to my commentary was so beautiful.

In showing the slides of *Pathru Bhavan* (an Ashram dwelling) before and after its renovation, Gurudev took the opportunity to point out that the ideal way in an ashram is to feel that it is your own home. Each one should feel, "This is my ashram. I am responsible."

Concentration vs. Constipation

8 August. In another lecture at the Yoga Vedanta Forest Academy, Sri Gurudev said: "To me even putting the toilet paper roll correctly is Yoga. That is what I call 'toilet Yoga'. Apply Yoga to anything, everything. Apply your entire mind. Concentrate. That is Yoga. When people go into the bathroom, they bring cigarettes and newspapers. Instead, go there and talk to your colon. Talk to your bowels. Concentrate. Lack of concentration in the toilet room brings constipation. You must meditate always. Real *samadhi* means being always balanced."

Delhi

10 August. A busy day had been planned by Justice Kailasam, who had organized a meeting with the professors of the All India Institute of Technology.

For lunch we went to the home of Mr. Mukand Lall Sachdeva, President of the Divine Life Society here in Delhi. How wonderful it was to come into his home and see a large, framed picture of Master Sivanandaji. We all felt as if we were in Rishikesh again. Gurudev asked Amritanandaji to lead us in a chant, and then Mrs. Sundaram sang a Tamil chant to Lord Muruga.

After lunch, our host touched Gurudev's feet. Gurudev went to touch his feet also, but Mr. Mukand Lall said, "No, no." Gurudev persisted, "You have so much devotion for my own Master, you should allow me to honor you also."

Later in the day we visited Mr. D.D.Gupta and his family. After tea, we went with them to a small temple dedicated to the Goddess and Lord Skanda.

That evening, the Raos came to bid us all goodbye at the airport.

Madras

Madras is the gateway to South India. Sri Gurudev spent some of his early life there.

Upon landing, we were greeted by Mr. Mahalingam, Mr. Bhagirathan, and Sri Nanjappan. Each of us was garlanded with two or

three garlands; and immediately we could sense an almost different feeling of coming to Tamil Nadu, the State in which Gurudev was born.

Mr. Mahalingam had cars at the airport which drove us to our hotel, and there he went over the schedule that he had prepared for us. Mr. Mahalingam is a very successful businessman in South India and at the same time a great devotee of God and especially a worshipper of the Universal Light. During those weeks of travel, he provided for our every need with cars, meals, hotel arrangements. He completely guided and cared for us during our stay in South India.

The first program was at the V.G.P. Beach Resort to inaugurate a Light Shrine and to officially open this place of universal worship. The Light Shrine had been given by Mr. Mahalingam to this resort which is owned by Mr. V. G. Paneerdas and his brother Santosh Paneerdas. His Grace, the Archbishop Dr. Arulappa, joined with Sri Gurudev in the dedication to plant two coconut trees.

Mr. Mahalingam introduced Gurudev beautifully and spoke of his ecumenical work, the Y.E.S. Service and his great propagation of the worship of Light and the plans for the Light of Truth Universal Shrine.

The Light was inaugurated by the Bishop and Gurudev. It was a simple and beautiful shrine with the Light in the center. At the end, Gurudev was garlanded, and in turn each of his disciples was garlanded. It was touching to see the look on his face when we were garlanded. His face was shining like that of a proud father.

Constant Learning

August 12. We went to a program at Shankar Bihar arranged by Dr. T.M.P. Mahadevan. Doctor Mahadevan is the Head of the Philosophy Department at Madras University and has been a long-time friend of Gurudev. He has collaborated on his transliteration of Patanjali's Yoga Sutras. Doctor Mahadevan had asked Gurudev to speak on the subject of Integral Yoga.

"We call everything in our organization 'Integral' because we need to live an integrated life," began Gurudev. "How to strengthen the mind. The question you should ask is, 'What makes my mind weak?' Feel that the entire universe is your university. Feel that you are the only student, and everything and everybody is your professor.

"We are constantly learning. Even the Goddess Saraswati is carrying a book. She is always learning. God created the world as an open book. The lesson taught is renounce, renounce, renounce.

"Flowers, trees, incense, all live to serve others. Only human beings are violating nature's law, God's law."

Professor Mahadevan thanked Gurudev for his talk but then hesitated realizing that the lesson Gurudev had given was not to wait to receive any thanks or the fruit of one's actions. With a twinkle in his eyes, Gurudev said, "I don't look for thanks. But I'll take the thanks if it's given."

The Professor said that the best thanks we could give would be to show that we all understood what was said.□

(To be continued in next issue.)

Wisdom Offering

Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.

Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Karma
Yoga



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Bhakti
Yoga



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Jnana
Yoga



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda